SOME

CONSIDERATIONS

Propounded to the

JEWES,

That they may hear and consider, and their Hearts at length may be Turned towards that which alone is able to Convert Them to God, that they may once more become his People, and enter into an Everlasting Covenant with him that may not be broken, that so they may abide in his Love and Covenant of Life, and remain his People for ever.

Consideration 1.

What great Love, Mercy and Kindness God shewed to that People, above all Nations and Peoples under Heaven. Of his own free love he set his heart upon them, chusing them to be a People to himself. He brought them out of *Egypt* by a mighty hand and outstretched Arm; he mightily preserved them in, and led them through the Wilderness. He entred into a Covenant with them to become their God, and betrothed them unto himself for his own Lot and Inheritance. He gave them righteous Laws, Judgments, Statutes and Ordinances, both of Worship towards him, and of an upright Demeanour and Conversation among themselves and towards all men. He drove out the Heathen from before them, and gave them a pleasant Land to possess, even *the glory of all Lands*, a Land flowing with Milk and Honey. He built an habitation

bration for himself among them, first a moving Sanctuary or Tabernacle, afterwards a more setled abiding place or Temple (which *Solomon* built) wherein was the Ark of his presence, where he was to be sought unto and enquired of by them, and towards which their Prayers were to be directed, and there was a Mercy-seat, whereof they had large experience, and he ever and anon sent Prophets among them, to reprove their errors and backslidings, and to set them to rights again. He raised up Judges likewise to defend them: and although they were weary of his Government, desiring a King after the manner of the Nations so vehemently, that they even forced a King from him, yet he took him away from them, and after him chose *a man after his own heart, to feed* Jacob *his People and* Israel *his Inheritance, who fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.* What should I say more? what was wanting of Love, of Care, of Goodness, of Kindness, of Mercy, of Gentleness, of any thing that a People could desire of their God? I say, what was wanting of all this on Gods part? What could he have done more for his Vineyard, than he did do? Nay he emptied upon them all the Goodness, all the Mercy, Love, Favour, &c. that that Covenant would hold to the full, yea and more too: for he bare with them more than that Covenant required him to bear, and redeemed them oftner than that Covenant engaged him, *yea many time turned he his anger away, and did not stir up all his wrath,* as he might often have done according to the tenour of that Covenant. *Yea in all their afflictions he was afflicted, and the Angel of his presence saved them;* And he was still ready to say in his heart, *Surely they are my People, Children that will not lie,* at length they will see their error, repent and be true to me: insomuch as he was never weary of saving them, of trying them again and again, of stirring up his Bowels of Love and Pitty to Redeem them, of sending his Servants and Prophets among them to warn and reclaim them, even till at last it was manifest that there was no remedy but he must cast them off, and provoke them to jealousie by a foolish Nation (*Deut.* 32. 20, 21.) drawing them nigh to him, who had been Worshipping Stocks and Stones, making them become a People, who had long been no People, and casting these out of his sight, making them become no People,

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who had so long been his chosen peculiar People, in Covenant with him, and nigh unto him above all the Families of the Earth.

Consid. II. *What constant Rebellion and stiffness of Spirit that People all along expressed towards the Lord,* what wild sowre Grapes they still brought forth to him, sowre Love, sowre Obedience, sowre Worship and Sacrifices, such as the pure pallate of the Lord could find no relish nor savour in: but as *Moses* had told them, that it was not for their Righteousness God chose them to give them the good Land to possess, for they were a Rebellious and stiff-necked People, *Deut.* 9. 6, 7. So it was not for their Goodness that God continued his love to them, for they were all along provoking him, *Jer.* 44. 4. When God came to shew that great Mercy to them of Redeeming them out of *Egypt*, and bid them cast away their Idols, they would not cast away their Idols, *Ezek.* 20. 7, 8. neither did they regard that Mercy of Redemption from the House of Bondage, and from the Iron Furnace, but said to *Moses* it was better for them to stay in *Egypt* and to serve the *Egyptians*, Exod. 14. 12. Again in the Wilderness, how did they provoke him all that forty years of Mercy, how did they err in their hearts from his pure fear, and from Love to him, and from Faith and Confidence in him! how did they murmur against him, and against *Moses* and *Aaron* their Leaders! how did they forget his Works and his Wonders continually! When they came near the Land, and should have gone in to possess it, then they would not, but repined and rebelled because of the talness and strength of the Enemy, and of their Cities: and when they were forbid to go, then they would go and fight with them. What should I mention the time of the Judges and of the Kings, how often the Lord made them smart by their Enemies in their own Land, how often he gave them up to Captivity out of their Land, even till at length that great Captivity of *Babylon* befel them, and since that a greater Captivity and Desolation than that of *Babylon*?

Consid. III. *Whether God, having tryed this People even to the utmost, by that Covenant which he made with them by* Moses *in* Mount Sinai, *may ever please to try them so any more: Or if there yet remain any Mercy or Love from God towards them, whether it is not to be expected another way, and upon another account?* This is very necessary and profitable for them to con-

ſider, that they may not be looking that way for Mercy and Favour from God, in which it is never to come, and ſo have their eyes and hearts diverted from that way according to which it is to come: for this muſt needs put them back exceedingly, if their eyes be looking out one way, and the Love of God hath choſen another channel to run towards them in. This may make them refuſe the very Mercy, Love and Redemption when it comes, ſuſpecting it not to be it, becauſe it comes not in the way and after the manner that they look for it. Now God hath expreſly ſaid, that when he ſhall be pacified towards them, and ſhall look again upon them with an eye of Favour to do them good; it ſhall not be by their Covenant (which could never laſt, but was ſtill broken on their parts) but by his own everlaſting Covenant, which he would eſtabliſh to them, *Ezek.* 16. 60. &c. It would therefore diligently be enquired by them, *What Covenant it is which is called their Covenant*, verſ. 61. *And what Covenant it is which is called Gods Covenant*, verſ. 62. That they may withdraw their eyes and hopes from the one, from whence their Redemption, Recovery and Mercy cannot come, towards the other from whence it is to come? To which *Query*, for their ſakes, it is in my heart to return this Anſwer.

Anſw. Their Covenant is that which they entred into with God, the Covenant that their hearts choſe to unite with God by: and that was to this effect, *That if God would ſhew them his Will, they would obey it. Go thou near* (ſaid they to *Moſes*) *and hear all that the Lord our God ſhall ſay, and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear it and do it*, Deut. 5. 27. Thus they thought, but the Lord knew otherwiſe, for *O* ſaith the Lord *that there were ſuch an heart in them*, &c. verſ. 29. and *Moſes* knew otherwiſe, he knew that they would *corrupt themſelves, and that evil would befal them in the latter dayes*, Deut. 31. 29. But Gods Covenant was the free Covenant he made with *Abraham, Iſaac* and *Jacob*, the Covenant of his Grace, the Covenant of his free Love, whereby he was able to reach them in *Egypt*, upon the cry of the Seed in them (in the midſt of their Idolatries, and to bring them out and do them good notwithſtanding their ſtubbornneſs and ſtiff-neckedneſs) even before the other Covenant was made. This Covenant of Love was Gods Covenant. This is the Covenant God remem-

remembred to them in the days of their youth; while they were young and tender, and not yet grown up to be a people under the other Covenant: and this is the Covenant which lasts for ever, which is not founded upon their obedience, but on God's free Love to them for his own Name sake, and for their Fathers sake with whom he freely made it.

Queſt. *What doth this Covenant contain?*

Anſw. Putting his Fear in the Heart, writing his Laws in the Mind, pouring of pure clear Water upon them to waſh away the pollutions of their inward parts, circumciſing the filth of the Heart, healing the backſliding Nature by creating of a right Spirit within, and keeping of the created Spirit right by the preſence of that Spirit which created it: See *Jer.* 31. 31, 32. *Ezek.* 36. 25, &c. *Hoſea* 14. 4. This is God's Covenant, this is the new Covenant, which is to be made with the Houſe of *Iſrael* and *Judah* when God redeems them: and they can never be redeemed but by this Covenant, but are to remain deſolate, until the Spirit be poured out from on high upon them, *Iſai.* 32. 15. until their Hearts be circumciſed to love the Lord their God, untill his fear be placed there, and they thereby cauſed to walk in his ways. As therefore they receive the Spirit, are brought into the fear, have the Law written in their minds and become ſubject thereto, ſo will they taſt of this Covenant, be brought into Redemption by it, and become a glory inwardly, and outwardly alſo upon the Earth.

Queſt. *What is the way for them to have the fear of God put in their Hearts, to have their Hearts circumciſed, to receive the Spirit and his Laws into their minds, and ſo to come into this Covenant?*

Anſw. There is no other way but that to which *Moſes* himſelf directed them, after God had made the other Covenant with them, and tryed them long by it, together with many Temptations, Signs and Wonders both before and after it; and ſeeing by all theſe they had not had an Heart to perceive, nor Eyes to ſee, nor Ears to hear, *Moſes* at length directs them to another Covenant, the Word whereof would give them Eyes to ſee, and Ears to hear, and an Heart to underſtand. Which Covenant was a Covenant beſides the former, *Deut.* 29. 1. And was indeed the Covenant concerning Life or Death eternal, *chap.* 30. 15. (the

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other being but a Covenant of their outward ſtate, made with them after their coming out of *Egypt*, upon their deliverance there from, and according to their choiſe to become a People to God according to it.) This Word, *Moſes* tells them, was near them (nearer then that which was ſpoken by God on the Mount, and afterwards written in Tables of Stone.) The voyce of this Word and the Commandment thereof was nearer, that they need not ſeek any where abroad for it, but only liſten at home to hear its ſpeech, obey it in the faith, and live for ever, *Deut.* 30. 11, &c. This is the way for them and all Men to come into this Covenant, and there is no other; There is a Light ſhining in the Darkneſs of Mans heart, which Springs up in him, and caſts forth it's rayes to diſcover and draw him out of the Darkneſs: Now as this Light is felt, loved, underſtood in Spirit, hearkned and cleaved to in the pure Faith, which it begets; that which cleaves to it, is drawn out of the darkneſs by it, into the Covenant of the pure eternal Light, where God is, and whither all they are tranſlated, who are drawn to him in and by this Covenant, as they are kept, preſerved, and continue in the Faith, Love and Obedience of it. Now I would yet put theſe few things more to them.

Firſt, Whether that People of the Jews, as they ſtood related to God in that Covenant (given by *Moſes* at Mount *Horeb*) with the Covenant it ſelf and all things appertaining thereto, were not a ſhadow of ſome inward and Spiritual thing afterwards to appear and be made manifeſt in its ſeaſon. Whether they themſelves were not a ſhadow of a more inward and Spiritual People, to be gathered to God by the inward and Spiritual Covenant; and whether their outward Covenant was not a ſhadow or viſible repreſentation of that Covenant, and the Laws of it a ſhadow or repreſentation of the inward Laws, which were to be written in the hearts of that Spiritual People? Was not their Tabernacle, or Temple, a ſhadow of the true Tabernacle or Temple, ſeeing God dwelleth not in Temples made with hands, but in a poor, humble, contrite Spirit, and in the Heart that trembles at his Word, *Iſai.* 57. 15. and *chap.* 66. 1, 2. So was not their circumciſion a ſhadow of the circumciſion which is to paſs upon the Hearts of God's choſen? Were not their Sacrifices types or repreſentations of the Sacrifices of praiſe and of a broken Heart?

[illegible] or Holy-land a type of the true Holy Spiritual rest which the faith gives entrance into? Their City *Jeruſalem* a Type of the *Jehovah-ſhammah*? Their Prieſts and Levites Types of the Spiritual Prieſthood, which was to offer the pure offering and Spiritual Sacrifices among the Gentiles? *Malac.* 1. 11. Mark that place, if it did not plainly foretel the caſting off of the Jews, with the rejecting of their Offerings, Prieſts and Levites, and God's raiſing up a ſeed among the Gentiles, where he would have a more acceptable People and Worſhip, even a pure Spiritual People, and a pure Spiritual Offering.

Secondly, If they were Types, Repreſentations, or Shadows of ſomwhat Spiritual to come, then were they not to give place to that which is Spiritual when it came, and ſo to be ſwallowed up in it? Is not the *Spiritual* Glory the Glory? the inward Jew, the Jew indeed? the circumciſion of the Heart, the choice circumciſion? the offering up of praiſe and of a broken Heart; the acceptable *Sacrifice*? the Land of Life and Righteouſneſs, the true Land of reſt to the living by Faith? Is not the *Spiritual* City, Houſe, or Temple which God builds, the *Jeruſalem* or Temple of the new Covenant? Is not this the choice Houſe to God? and is not this *Spiritual* Glory to be expected in the days of the Meſſiah, and all the Types and ſhadows of *Moſes*, which pointed at him, to end in him, when once he comes to ſet up his true, inward, inviſible, ſubſtantial Glory among his inward and *Spiritual* People? When the day of Meſſiah dawns, ſhall not *Moſes* his ſhadows fly away? O that your Eyes were opened to behold the inward Glory of Life, the good things of the new Covenant, the great Treaſure and Riches which are revealed and poſſeſſed in the Spirit; by the Spirits that are redeemed unto God, that ye might partake thereof; and then your Eye would not be ſo much on that which is outward, which if ye had even to the utmoſt of your deſires, are not comparable to the inward.

Laſtly, Search the Prophets, ſee if the Meſſiah is not firſt to come in a deſpiteable way, as a man of ſorrows, *Iſai.* 53. 2, 3. whoſe viſage in that appearance was to be more marred then any mans, *Iſai.* 52. 14. and conſider whether he was not to be cut off, though not for himſelf, *Dan.* 9. 26. and then to ſit at the right Hand of God, until his Enemies be made his Footſtool; *Pſa.* 110.

So that if he be not thus come already, then that coming of his is yet to be expected, and his Hands and Feet are yet to be pierced by you, and then afterwards ye may look upon him whom you have pierced, *Zach.* 12. 10. and all the Families of *Israel* mourn bitterly apart for it, *ver.* 12. . .

When *Moses* gave the Law, the vail was over his face: your Fathers were not able to bear the Light wherein the Law was given, not the Light wherein the Prophecies of the Prophets were given, and so they still erred from the Law, were offended at the Prophets while they were alive, & miſs-understood their words after their death. Now do not ye search into *Moses* and the Prophets, in the same Spirit of error as your Fathers did, being shut out from the Light of them, even as they were? If it be thus, if the vail be over your hearts, if ye be ignorant of the true Light, of the true eternal Power wherein the Scriptures were given forth, ye must needs miſs-understand them, miſs-understand *Moses*, miſs-understand the Prophets, miſs-understand the things spoken concerning the Messiah, & so not be able to see unto the end of those things ministred by *Moses*, & of that ministration which was to pass away, nor into the beginning of the ministration of the Messiah, which was to succeed it. O turn within to the Word nigh in the Heart, that the true Jew may be begotten and formed in you, and his Light may arise and overspread you, that in that Light ye may see the Light of *Moses*, and the Light of the Prophets, and not gather false meanings from their words, but understand them aright in the same Holy Spirit, and injoy the blessedness they spake of and directed to, which lyes in the inward raising up of an inward Seed, and not in an outward conformity of the outward man, while the heart and mind remains unchanged and unrenewed, which can never be made new by any ministry of the Letter without the Spirit, but alone by the ministry of the Spirit, whether with or without the Letter, as he pleaseth.

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THE END.

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